



SATURDAY, AUGUST 13, 1904



GOD IN NATURE.

Man, who thinks there is no God,
Room far and wide o'er every land,
And view the work of Nature's hand,
Canst thou then cry: "There is no God?"

Stand on the mountain's lofty height;
Intently gaze with watchful eye
On peaceful earth and glorious sky,
Canst thou then cry: "There is no God?"

Behold the ocean's foaming tide,
Beat fiercely on the rock-bound shore,
And think of One Whose might is more,
Canst thou then cry: "There is no God?"

From slumber wake at break of day,
And view the glory of the dawn,
Forebode of the eternal morn,
Canst thou then cry: "There is no God?"

The Book of Nature open wide,
The sea and all its wonders sound,
Science and Nature's laws profound,
Canst thou then cry: "There is no God?"

Man, who thinks there is no God,
Search truly now thine inmost heart,
And of His love see but a part,
Then wilt thou cry: "My Lord! My God!"

—Warren Eising, in N. Y. Observer.

MANLINESS.

Christianity, Instead of Emasculating
Man, Produces the Highest
Type of Manhood.

Christianity emasculates no man,
makes no man effeminate, deprecates no
manly virtue. There is nothing that puts
so much iron into the blood, nothing that
tones and builds up the manly nature;
nothing that inspires and sustains the
virtues of manliness; nothing that em-
phasizes and exalts manliness, as does
Christianity. The purpose, the incar-
nate idea of Christianity, is to make
magnificent manhood, to make men like
Christ, the manifest of all men, says Isaac
W. Grimes, Ph. D., in Baptist Union.

The denial of oneself is a cardinal
teaching of Christianity. This impresses
him who studies the life and words of its
author—Christ Jesus; and the denying
of oneself demands a greater manliness,
more heroism and bravery than ever was
displayed in coliseum contest, hippo-
drome race, or battlefield struggle. To
keep your body under, its appetites and
desires in subjection, to deny yourself
gratification to which avenues of access
are open to you, to face the cutting sar-
casm of an enemy and utter only words
of love and forgiveness, to be reviled and
not revile, to be injured and not retaliate,
to toil, suffer and sacrifice to uplift and
bless those who recompense you not in-
frequently with a curse and a kick; in
other words, to be and live a Christian
life, insures a field for the development
of manliness such as is to be found no-
where else in the world.

If a man is seeking a means by which
manliness may be developed and sus-
tained; if he wants an arena in which
to display bravery, heroism, loyalty to
truth, to right, to duty, there is none such
as Christianity offers.

MEDITATIVE MOMENTS.

A man is never too poor to send a
prayer dispatch.—Ram's Horn.

Nothing falls flatter than flattery ad-
dressed to Heaven.—Ram's Horn.

Half the power of a prayer meeting is
in its preparation.—Ram's Horn.

Your attitude with men depends on
your attitude with God.—Ram's Horn.

Many pray for prosperity and then
prey to prosper.—United Presbyterian.

There's no use praying for power un-
less you are ready to apply it.—Ram's
Horn.

There is a solution for the prayer
meeting problem worth trying, and that
is prayer.—Congregationalist.

There never will be a poor prayer
meeting so long as there is one heart
rich with gratitude.—Ram's Horn.

Excessive familiarity in prayer is
illustrated in a story Principal Forsyth
tells of a man who began his prayer
thus: "Now, Lord, we have come to
have a chat with Thee."—Congrega-
tionalist.

A Prayer to Be Honest.

The earl of Hopetown, in Scotland,
has in his possession an old, brass-
bound leather-covered ledger which he
prizes very highly.

It belonged to John Hope, the found-
er of the family, who kept a shop in
Edinburgh 200 years ago.

The first entry in that ledger reads
as follows: "O Lord, keep me and this
book honest!"

If every merchant since had adopted
John Hope's practice, there would
certainly be a much higher standard
of commercial morality than at present
exists in the business world.—
Ram's Horn.

Truth Inviolable.

"Impossible for God to lie," says the
author of the Book of Hebrews. It
is not that God prefers to be truth-
ful, but that falsity is incompatible
with the very nature and essence of
the idea of God. There must be ab-
solute stability, perfect sureness, some-
thing to tie to, somewhere. This we
find in God. And man was made in
the "image of God," yet we find men
defending "white lies," and even black
ones! To countenance falsehood is to
deface the image of God, and to de-
fame God Himself.—S. S. Times.

Kindling Fires.

Theodore Cuyler found Mr. Moody
laboring in a mission-room in the city
of Brooklyn. With him was a hand-
ful of plain people. Dr. Cuyler whis-
pered to him: "Slow work, this, is it
not?" Mr. Moody looked at him and

said: "Did you ever light a fire? I
am lighting my fire," and he kindled
it to such good purpose that anon it
blazed over two continents.

THE THEOSCOPE.

An Instrument or Rather Condition
of Mind and Heart Which
Needs Man.

We have the microscope for seeing
near, the telescope for seeing far, the
spectroscope for seeing the dark lines of
many material substances in the light,
the stethoscope for perceiving, not by
the eye, the internal state of the breast;
and various other scopes for perceiving
various things. But what we need most
of all is a theoscope for seeing God,
writes Bishop H. W. Warren, in Chris-
tian Work.

This is a legitimate field for scientific
research with suitable instruments. We
need not wait till this muddy venture
of decay is taken off as Job said in
despair of present vindication. "With-
out my flesh shall I see God," for Moses
but expressed a desire in accordance
with human possibility when he said:
"I beseech Thee show me Thy glory." History
had told him that the Lord had
appeared under various forms unto
Adam, Abram, Isaac, Jacob and others.
But Moses wanted to see the real es-
sence. For that there must be waiting,
but in the denial, God offered to make
His goodness pass before him. And He
did, to the great irradiating of his face.
For such vision human eyes are not ade-
quate. Elisha knew that the organs for
seeing spiritual existences existed and
only needed unveiling when he said:
"I pray thee open the eyes" of the young
man. The Lord of all spiritual realms
asserted the same fact when He said:
"The pure in heart shall see God." This
"shall" has an assertive or imperative
rather than a future force. This is a
common significance. The verb optima-
l, from which this optontal, "shall see,"
comes, does not mean to see with
eyes exclusively, but it means to per-
ceive with the mind, to know, as Acts
8:23: "I perceive that thou art in the
gall of bitterness and the bond of in-
iquity." Col. 2:18, seen with feeling of
reverence. (American Version note.)
John 3:11 and 32, seen with spiritual or-
gans. John 16:16, Ye shall see Me spiri-
tually present after My body has de-
parted.

It also means to become acquainted
with by experience, John 3:30, not ex-
perience life. Luke 17:22, Not know by
experience one of the days of the Son of
Man.

It also means to take heed to, to see
to it. Matt. 27:4, See to your betrayal
of innocent blood yourself. Also verse
24, See to it yourselves. Acts 18:15, See
to the effect of your own law.

In these senses, then (a) to perceive
with the mind, (b) to know by experi-
ence, (c) and then to reverently take
heed to, man may see God.

What is the instrument, the theos-
cope?

Prof. Agassiz once approached the in-
strument of a celebrated microscopist,
but paused and said: "Tell me what I
am to see." The microscopist, delighted,
answered: "You are a man after my
own heart. You recognize that there
must be a prepared mind to enable the
eye to see rightly." We shall see what
we expect or desire to see. Thousands
have eyes but see not the things that are
visible to others. A cold critic, gazing
on one of Turner's gorgeous pictures of
sky in which God made the outgoing
of the morning and evening rejoice,
said: "I never see such colors in the
sky as you paint." "Don't you wish you
could?" said Turner. "I never can be-
gin to paint what I see." To some

A primrose by the river's brim
A yellow primrose is to him,
And it is nothing more.

To another every common bush is aflame
with God. So the first qualification is
desire and expectancy. Then one is
anxious to be taught, like Agassiz, by
artists already qualified. How many of
them there are. What a choice selection
of the results of their seeing is
recorded in the Bible.

The instrument of this theoscope is
the heart. With the heart man believeth
unto righteousness; and this rightness
is the purity in heart that enables one
to perceive God. As the patriot thrills
to see his country in the flag; the bride
to see covenanted constancy of love in
a ring; the Christian to see Divine love
even unto death in the cross, so the pure
in heart have a theoscope to see God in
everything that He has made.

How the Bible seers saw Him. The
heavens declare glory of God and the
firmament sheweth His handiwork.
He bringeth the rain. He causeth the
grass to grow. He giveth to the beast
his food. How the hymns roll the
rhythm of His presence in nature till
the morning stars sing together and all
the universe is one Eolian harp swept by
the breath of God.

The harp at nature's advent strung
Has never ceased to play;
The song the stars at morning sung
Has never died away.

How the world, human history, and
one's individual experience are all glori-
fied when God is perceived, even dimly,
in them all.

The full revelation is not yet,
For if I could see, as in truth they be,
The glories that encircle me,
I should lightly hold this dust and gold.

All the invisible curtain of heaven and gold.
The full revelation of God, when we
awake in His likeness and see Him as
He is, must be expected, desired and pre-
pared for here. After our theoscope,
which has been made by the best artist,
has been used to perfection by an ex-
pectant soul till God is pavilioned in
every splendor, breathed in every rose,
and all nature sings His boundless love,
then we may say:

Oh, the hour when this material
Shall have vanished like a cloud,
When amid the wild etherial
All the invisible shall crowd—
In that sudden strange transi-
By a known but finer sense,
Shall we grasp the mighty vision,
And receive the influence.

Vision is not always dependent upon
altitude. We can see farther from our
knees with our eyes shut than from our
steeple with our eyes open.—United
Presbyterian.

Paying Him Back.

"Was that your wife with you last
evening?"

"Of course it was. Whose wife did
you think it was?"

"Yours. She didn't look to me like
a wife that anyone would care to bor-
row."—Cleveland Plain Dealer.

World's Fair Visitors.

The pavilion erected by the Frisco
Rock Island System at Main Entrance
of the World's Fair is surely a place of
no little interest, in fact, it is one of the
many attractions.

Visitors to the World's Fair are cor-
dially invited to inspect the Frisco-Rock
Island System building. Here will be
found a place of rest, courteous atten-
tion, besides, there will be distributed,
free of cost, souvenirs and descriptive
literature of the Great Southwest. The
reader will, undoubtedly, overlook a
very important attraction in case of
failure to visit the Frisco-Rock Island
System pavilion.

Remember, Main Entrance World's
Fair.

New Healing Powers in the Waters at
Eureka Springs, Ark.

It would seem that new properties
have been discovered in the waters at
Eureka Springs, Ark., peculiarly adapt-
ed to assisting in the curing of the drug
and liquor habits. These new prop-
erties have led to the establishment of a
large and splendidly appointed Sanita-
rium, where these diseases (if they may
be called such) are treated. A large
and commodious hotel has been fitted
up comfortably and every attention is
given to patients. The Sanitarium is
in charge of a skilled corps of specialists
and some remarkable cures are being
made. The Sanitarium is in charge of
Dr. O. A. Reed, and this gentleman in-
vites correspondence on all troubles of
this nature.

Excursion tickets are sold from all
points on the FRISCO SYSTEM at
very low rates.

Fertile Valley of the Mississippi.

While it is true Oklahoma, Indian
Territory and Texas invite the Home-
seekers and others in search of a profit-
able investment and business competen-
cy, there is another field along the
Frisco System quite recently opened to
those interested in a personal better-
ment of financial resources.

On June 1st, the line of railroad heret-
ofore known as the St. Louis, Memphis
and Southeastern (now Frisco System),
was extended to St. Louis, thus making
a territory in Missouri and Arkansas,
along the west bank of the Mississippi
River, accessible by way of St. Louis.

The present service consists of passen-
ger train leaving Union Station 7:10
a. m. daily for Cape Girardeau, Luxora,
Carruthersville and intermediate points
to Memphis, also the Cape Girardeau
accommodation (daily), leaving Union
Station 4:30 p. m.

Some years since, perhaps a quarter
of a century, this section was avoided
by reason of want of development or
progressiveness; now, however, it is con-
sidered equal, as the homeseeker and in-
vestor may measure, to Oklahoma, In-
dian Territory and Texas. The change
in condition throughout was accom-
plished by large governmental expendi-
ture, a progressive people and extended
road facilities promoted and maintained
by the Frisco System, operating, as it
does, nearly 700 miles of railway in the
immediate Mississippi Valley, less than
100 miles distant from St. Louis.

The soil is exceedingly fertile, crops
invariably abundant, timber interests
extensive and resourceful.

Those desiring additional particulars
will receive immediate response.

Address,
Passenger Traffic Department,
FRISCO SYSTEM,
SAINT LOUIS.

The Most Attractive Route to the
World's Fair, St. Louis, Mo., is via
the Southern Railway, through
"The Land of the Sky"—From
Richmond to St. Louis without
Change of Train.

The Southern Railway has on sale at
Richmond and all stations on its lines
very low rate to St. Louis, Mo., account the World's Fair.
These tickets embrace stop over priv-
ileges between Salisbury and Morris-
town, which includes the famous moun-
tain section of Western North Carolina,
Asheville, Hot Springs and "The Land
of the Sky." Elegant day coaches,
through Pullmans and Dining Car Ser-
vice of the highest standard of excel-
lence. For detailed information, apply
to your nearest Southern Railway
Ticket Agent.

and 5t

F. H. Jackson. Chas. T. Williams.
JACKSON & WILLIAMS
THE STAR BEER &
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DEALERS IN CHOICE

Beef, Pork, Veal and Lamb,
101 W. Jackson St., Richmond, Va.

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Butter. Fine Butter a
Specialty.

SEABOARD

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Short Line to Principal Cities of the
South and Southwest, Florida,
Cuba, Texas and Mexico

Schedule in Effect April 17th, 1904.

TRAINS LEAVE RICHMOND—MAIN ST.
STATION—DAILY.

2:20 p. m.—"SEABOARD MAIL," composed
of latest improved day coaches, Pullman
Sleeping Car, Pullman Parlor and Cafe
Car, to Henderson, Raleigh, Southern
Pines, Hamlet, Pinehurst, Atlanta, Cam-
den, Columbia, Savannah, Jacksonville,
St. Augustine and Tampa.

10:35 p. m.—"SEABOARD EXPRESS," com-
posed of day coaches, Pullman Car to
Atlanta, Jacksonville and Tampa. Cafe
Cars South of Hamlet.—To Henderson,
Raleigh, Southern Pines, Hamlet, Pine-
hurst, Atlanta, Camden, Columbia,
Jacksonville, St. Augustine,
Tampa, and New Orleans.

9:10 a. m.—Local for Norfolk, Hamlet and
Charlotte.

TRAINS ARRIVE RICHMOND—DAILY.

6:55 a. m.—No. 34, from Florida, Atlanta, and
all the way to the South.

4:55 p. m.—No. 35, from Florida, Atlanta, and
all the way to the South.

5:30 p. m.—No. 36, from Florida, Atlanta, and
all the way to the South.

W. M. TAYLOR,
City Ticket Agent,
101 W. Main St., Richmond, Va.
Phone 405.

Might Be of Use.

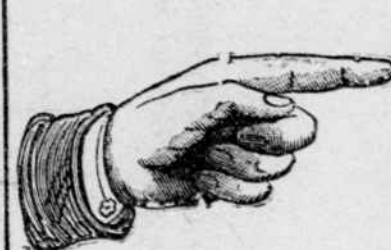
Mr. Soffie—Is there anything I can
do to prove my devotion?

Miss Beattie—Y-e-s, there is.

"Name it."

"When you call, bring some hand-
some and entertaining gentleman with
you."—N. Y. Weekly.

THE PLANET FOR 1904.



In order to promote circulation and
to create additional interest, we have
decided to make the
FOLLOWING LIBERAL OFFERS:

To any person sending us a yearly subscription of \$1.50 and the name of a friend or relative as a subscriber on the basis stated, we will send them, postage prepaid, a handsome gold-plated breast pin, with their photograph colored and placed therein. A handsome chromo, size 22x28 inches of the **Battle of Shiloh, the Battle of Fort Wagner, Fort Pillow Massacre, Fall of Petersburg, Battle of El Caney, Battle of Manila, Land Battle of Quasimas**, showing charge of 9th and 10th Cavalry, charge of the 24th and 25th Infantry in rescue of the **Rough Riders** at San Juan Hill.

We will furnish pictures of the following: Abraham Lincoln, Frederick Douglass, Prof. Booker T. Washington, President Theodore Roosevelt, Gen. U. S. Grant, Family Record for colored people, containing space for photographs of parents and ten children, Autograph copy of the Declaration of Independence, with portraits of all the signers thereof, President McKinley and his Cabinet, Explosion of the U. S. Battleship Maine, Admiral Dewey's Great Naval Battle off Cavite, Spanish and American Peace Commissioners.

Anyone sending two yearly subscribers will be entitled to two of any one of these offers.

We will send the St. Louis GLOBE-DEMOCRAT, semi-weekly edition, one of the leading Republican papers in the United States to any one sending two yearly subscribers. We will send this great Republican journal to any subscriber who will pay the advance rate of \$2.00. This will give the PLANET for one year and the St. Louis GLOBE-DEMOCRAT for one year.

To any one sending 25 yearly subscribers we will send a Sewing Machine. To any one sending seventy-five subscribers, we will give a free trip to the World's Fair at St. Louis.

These Offers are made in good faith and will be carried out to the letter. The Cosmopolitan will be sent one year and the PLANET one year for \$2.00 for both.

Good, Live, Active Agents Wanted

IN EVERY PART OF THE COUNTRY. WRITE TO US FOR TERMS. ADDRESS:

JOHN MITCHELL, JR., Proprietor,

311 North Fourth St., Richmond, Va.

VIRGINIA:—In the office of the clerk
of the Circuit Court of the County of
Henrico "in vacation," August 6th,
1904:

LILLY A. ELLY, Plaintiff,

VS.
CHARLES O. ELLY, Defendant.

IN CHANCERY.

The object of this suit is to obtain for
the Plaintiff against the Defendant a
divorce a vinculo matrimonii.

And an affidavit having been made
and filed that the Defendant is a non-
resident of the State of Virginia, it is
ordered that he do appear here within
fifteen days after the due publication of
this order, and do whatever may be
necessary to protect his interest here in.

Teste: SAMUEL P. WADDELL, Clerk.
JACKSON, Attorney.

TO CHARLES C. ELLY.

Please take notice that I shall on the
5th day of October, 1904, at the office of
Giles E. Jackson, No. 528 E. Broad St.,
in the city of Richmond, Va., between
the hours of 9 A. M. and 6 P. M., on
that day proceed to take the depositions
of John Johnson and others to be read
in my behalf in a suit in equity depend-
ing in the Circuit Court of the County
of Henrico wherein I am the Plaintiff
and you are the defendant; and if from
any cause the taking of the said depo-
sitions be not commenced on that day or
if commenced and not concluded on that
day the taking of the same will be ad-
journd and continued from day to day
and from time to time at the same place
and between the same hours until the
same shall be completed.

Very Respectfully,

LILLY A. ELLY,
By Counsel,

GILES E. JACKSON,
City Ticket Agent.

Unpardonable.

"George," said his father sternly, "do
you speak impudently to your mother?"

The youngster looked uncomfortable,
then he brightened up.

"I only said to her what I said to the
cook."

"To the cook!" roared his father;
"that's still worse!"—Spokane Chron-
icle.



N. A., S. A., E. A., A. AND A.



The Courts of Calanthe

Is the Female Department of the Order. It requires a membership of
thirty persons to organize a court. Its members are pledged to exhibit
Fidelity, exercise Harmony and prove Love one for the other. It pays
an endowment and burial benefit of \$150.00. It pays \$3.00 per week sick
dues. The only expense for regalia is the cost of the badge, 50 cents and
a rosette, costing 25 cents for funeral occasions.

THE BANDS OF CALANTHE or Children's Department also constitutes
a feature and persons cannot do better than to enter the little ones in this mystic circle.

The expense is nominal and the benefits all have expected. It pays from \$1.00
to \$1.50 sick dues and death benefits of from \$10.00 to \$40.00. If you have no Pythian
Lodge or Court or Band in your neighborhood, organize one.

For all information concerning the Children's Department, address,
MRS. ANNA TAYLOR, W. M.,
120 W. Hill St., Richmond, Va.

JOHN MITCHELL, JR.,
311 N. 4th St., Richmond, Va.

For all information concerning special rates of
membership for our friends, address,